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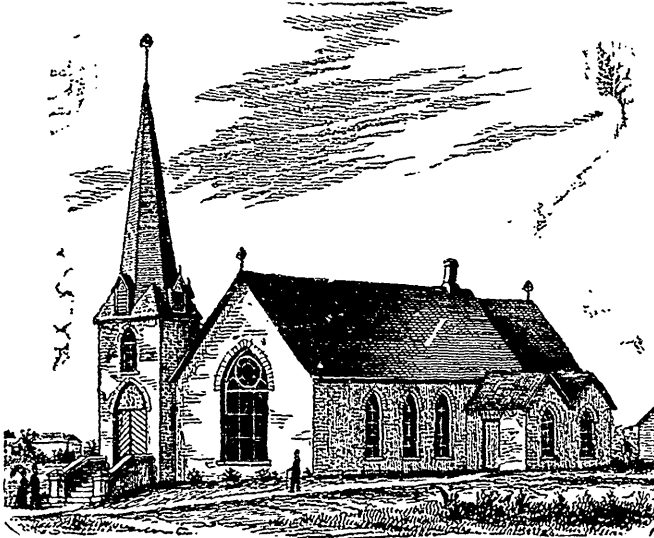
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Lecture Out*

No. 11.

Vol. 4

THE
Church Messenger

FOR
THE DIOCESE OF QU'APPELLE.



NOVEMBER, 1891.

PUBLISHED AT S. JOHN'S COLLEGE, QU'APPELLE STATION.

1891

DIOCESE OF QU'APPELLE.

Bishop.

RIGHT REV. THE HON. ADELBERT J. R. ANSON, M.A.,
D. C. L. of Trinity College, Toronto.
Consecrated June 24th, 1884.

Secretary of Synod.

REV. WALTER G. LYON, B.A., Moosomin.

Treasurer of Synod.

HENRY FISHER, ESQ., J.P., Portage-la-Prairie.

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The Treasurer and Secretary *ex-officio*.

Parishes and Districts.

EASTERN ASSINIBOIA.

	<i>Clergy and Lay Readers</i>	<i>Lay Delegates</i>	<i>Churchwardens</i>
QU'APPELLE STATION—			
S. Peter's.....	Rev. H. S. Akehurst....	J. H. Boyce	J. H. Boyce G. R. Skinner .. W. B. Sheppard
S. Chad's.....	" "	E. Stewart	T. Donnelly E. Stewart
S. John's College	Rev. F. V. Baker, B.A., Principal of College.....		
	Rev. T. Greene, B.A., Head Master of School.....		
QU'APPELLE FORT—			
S. John, Evangelist ..	Rev. J. P. Sargent, B.A. ..	H. A. Macdougall ..	H. A. Macdougall H. B. Joyner .. E. Molony
Christ Church, } Abernethy }	" "	E. Boyce	J. Morrison E. Boyce
All Saints, Katepwa..	" "	G. Vidal	T. Skinner .. Geo. Bulstrode
GRENFELL—			
S. Michael and All } Angels..... }	Rev. T. G. Beal	R. S. Lake	R. S. Lake O. P. Skrine.... O. P. Skrine
S. Andrew, Weed Hills	" "		R. H. Skrine
S. Luke, Broadview ..	" "	H. Hinton	Dr. Carter H. Hinton
Ellisborough.....	" "		W. P. Osler W. Sharpe
Cotham	" "		E. Bissects
MOOSOMIN—			
S. Alban	Rev. W. G. Lyon, B.A. ..	W. White.....	Judge Wetmore. E. C. Gross, L.R..... Judge Wetmore. W. Barton
S. John, Fairmede ...	A. H. Salmon, L.R.		A. Salmon T. Kidd

[CONTINUED ON THIRD PAGE OF COVER.]

The Church Messenger

FOR THE DIOCÈSE OF QU'APPELLE,

ASSINIBOIA DISTRICT, N.W.T., CANADA.

No. 11.

NOVEMBER 2, 1911.

Vol. 4.

Calendar for November.

- 1 Sun. 23 SUNDAY AFTER TRINITY. *All Saints' Day.*
 6 Fri. Leonard, Confessor.
 8 Sun. 24 SUNDAY AFTER TRINITY.
 11 Wed. S. Martin, Bishop and Confessor.
 13 Fri. Britius, Bishop.
 15 Sun. 25 SUNDAY AFTER TRINITY. *Ma-chutes, Bishop.*
 17 Tues. Hugh, Bishop of Lincoln.
 20 Fri. Edmund, King and Martyr.
 22 Sun. 26 SUNDAY AFTER TRINITY.
 23 Mon. S. Clement, 1st Bishop of Rome and Martyr.
 25 Wed. Catherine, Virgin and Martyr.
 29 Sun. 1 SUNDAY IN ADVENT.
 30 Sat. S. Andrew, Apostle and Martyr.
 Sunday Letter, D.
 New Moon, 1st; Full Moon, 16th.

"The Church Messenger."

All communications on business matters, advertisements, &c., and all payments, should be sent to Rev. H. S. Akehurst, Qu'Appelle Station. All matter for insertion in "The Church Messenger" should be sent to the Editor, St. John's College, Qu'Appelle Station, before the 20th of each month. The Editor will not be responsible for the insertion of any announcements that reach him after that date.

Received during the past month the following subscriptions:

F. W. Johnson, H. J. Hanson, for 1891; Mrs. Reaman, Mrs. Wil-

liams 1890 and 1891; Mr. Hollis, 1890, '91, and '92; E. C. Clark, part of 1891 and '92; A. H. Field, 1890; S. Page, 1890 and 1891.

With respect to subscriptions received by the Treasurer, the following is the state of the various parishes up to date, Oct. 22nd:

	1890		1891	
	Arrears	Subscribers	Unpaid	
Qu Appelle Station.	1	48	18	
Whitewood	6	20	15	
Moose Jaw		6	4	
Moosomin	3	29	12	
Churchbridge		9	5	
Fort Qu'Appelle		12	4	
Kutawa	1	15	14	
Medicine Hat		23	1	
Alameda				
Fort Pelly	1	3	1	
Grenfell	1	29	15	
Cannington	7	17	11	
Regina	46	61	48	

Surely the good people of Regina ought not to rest content with the above record, which has appeared so often in our columns! If their subscriptions are not collected, will not those who have not yet paid kindly send their subscriptions for the two years to the Rector, or direct to the Rev. H. S. Akehurst, Qu'Appelle Station? If this is not done this month we shall have to pay some one to collect.

The crucifix on the Man's cross is the teacher's chair.—*Anjustine.*

THE CALENDAR.

MINOR HOLY DAYS OF NOVEMBER.

[Continued from last year].

13. *S. Britius, Bishop*, was an inmate of the religious house presided over by S. Martin (Bishop of Tours, died 379), but gave much offence by his irregularity of conduct. S. Martin, however, seeing in him the germ of good, ordained him deacon and priest, and foretold that he would one day succeed him in the See of Tours. Before the death of S. Martin a crisis came about in the spiritual life of Britius. Having been severely rebuked by his master he reviled him in return, but soon repented, and bitterly lamented his former evil ways. On the death of S. Martin he was elected to succeed him, but his former sins were visited on him, for he was grossly slandered, and banished from his See for seven years. He then returned and remained in quiet possession for seven years more. He died 444, and was buried near to S. Martin in a chapel which he himself had built over the tomb of his spiritual father. He is represented as a Bishop with a child in his arms, or with burning coals in his hands, or chasuble, in allusion to the belief that he was the first to undergo the Fiery Ordeal which afterwards became so general among northern nations.

15. *S. Muchutus, Bishop*, known also as S. Malo (a Welshman), was baptized and educated by the Irish Abbot of a monastery in the valley of Llan Carvan, where he was born. During the civil commotions of the age he fled into Brittany, and there led an ascetic life in an Island,

whence he used to go and preach to the pagans on the mainland. About A.D. 541 he was appointed Bishop of Aleth, but was driven by persecution to take refuge in Aquitaine. In his old age he was enabled to visit his people again, and give them his blessing. He died A.D. 564 while on his way to visit S. Leontius, Archbishop of Saintes, who had befriended him in his exile. The town of S. Malo is named from his body having once rested there. He is represented as a Bishop with a child at his feet.

Proposed University for the Northwest.

After the short paragraph that appeared in our last issue was written and sent to the press, we were glad to see a letter from Judge Wetmore, read at the meeting at Regina, which coincided with the opinion we had already expressed as to the prematureness of the proposal, though on other grounds Judge Wetmore justly commented on the probable lack of sufficient young men in the Territories who would be willing and able to take a University course for some time to come. If the chief object of the authors of the scheme is, as it seems to be, to secure a grant of land from the Government, it would surely be wiser policy on the part of the Government to set apart a certain amount of land for the purposes of higher education in the Territories when the population is ripe for it, as it must eventually be needed, rather than to force the Territories to found a University when the proper materials for it are not to be found and its degrees

and honors must be comparatively valueless.

We cannot think that a meeting of graduates at Regina can be at all considered as a proper criterion of the general opinion of graduates throughout the Territories. Owing to the great expense and loss of time involved in travelling in this country few graduates would probably care to go to Regina to give their opinion on such a question. A meeting there therefore probably means only the opinion of the graduates who happen to live in Regina, who would naturally be anxious for a University imagining that that town would probably be chosen as its site, and of the members of the Board of Education under whose auspices we believe the meeting was held, and who probably chose for the time of the meeting a day when they would have to be at Regina on the business of the Board. There is no satisfactory way of arriving at the opinion of graduates in such an extensive country as this but by voting papers. We believe that if this could be obtained it would show a very different result to the decision of the Regina meeting.

Diocesan Intelligence.

The Harvest and Clergy Stipends.

The Bishop, in preaching at the Harvest Festival at Qu'Appelle Station, on Oct. 4th, concluded his sermon with the following remarks on the responsibility which the bountiful harvest of this year imposes on Church people with regard to offerings for the support of the Church. They are printed

here that the whole of the Diocese, and not the District of Qu'Appelle alone, may be reminded that our increased prosperity assuredly demands of Churchmen increased liberality.

“Remember, God imposed it as a law on His people Israel that when they came before Him to render thanksgiving in their Festivals, they were to bring special thank-offerings, ‘They shall not appear before the Lord empty.’ ‘Thou shalt keep the Feast of Weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, and thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.’

“These *free-will offerings*, be it remembered, were in addition to the tithes and offerings that they were obliged to pay as dues. And can we think that God will require less of us Christians than he did of His people Israel? We, too, must surely show the genuineness of our thanksgivings by the liberality of our thank-offerings. And not only, or even chiefly, on this one day. If God has abundantly blessed those who dwell in this country, as He has undoubtedly done, this year, He will certainly expect of them a far larger measure of support for the needs of His Holy Church in this land than they have hitherto given. Men must not be content to continue in times of prosperity the measure of offerings that they fixed in times of scarcity. If they do—to their shame—they will incur the awful condemnation that the prophet Malachi was commissioned to pronounce upon Israel, ‘Will a man rob God? Yet ye have robbed me. But ye

say, Wherein have we robbed Thee?' 'In tithes and offerings ye are cursed with a curse; for ye have robbed me, even this whole nation.' My brethren, it is a very solemn warning, and one to which we have need to take heed. There can be no doubt that the generality of our people in this country have not yet risen to anything like due appreciation of their bounden duty to God in this matter. He does and will require at his people's hands a real and appreciable return of the blessings with which He blesses them—a tenth is certainly none too much to regard as a due—and if they stubbornly refuse to give to Him His dues, and think that by hoarding or reinvesting what they do not absolutely need they can heap up riches for themselves, He will shew them that He can fulfil His word and smite their increase with a curse. Men are too much accustomed to think that all their offerings, however small, are free gifts that of necessity must redound to their account in the sight of God. It is a far truer view to consider that we have dues first to be paid, as owing to God of His right (that is a certain proportion of that wherewith He blesses us), and then over and above those dues we may begin to offer Him free-will gifts. Shall we not rather, brethren, try God's gracious promises, spoken by that same prophet, by an open handed liberality, than risk incurring His curse by niggardness.

"Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now therewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you

out a blessing that there shall not be room enough to receive it. . . . And all nations shall call you blessed; for ye shall be a delight-some land, saith the Lord of Hosts."

Mission Work and Parcels.

Report and Account of the Lady Correspondent in the Diocese.

Miss Boyce who receives and distributes under the general direction of the Bishop, the various parcels of clothing, Church work, &c., that are sent out from England for sale and for distribution in the Diocese, makes the following report of the work of the year ending September, 1891:

There have been received—

Three cases of clothing, &c., for general use in Diocese, per Miss Mountain, October, 1890, and January and May, 1891; two parcels of woollen articles from Mrs. Croke, Rowden; and a bale of toys and bazaar articles from Miss Hall, Ludlow.

These contained the following for special persons or parishes:

Antependiums for pulpit and lectern for pro-Cathedral, from Mrs. Wasbrough.

Crimson pulpit antependium from Rev. Digby Ram, and crimson frontal and super-frontal, from Miss Hall, for the Bishop.

White alms bags for Cannington, and white silk burse and veil for Fort Pelly, from Miss Baird

Books for S. Peter's Sunday School, from Mrs. Knight.

Two crimson stoles for Diocese, from Miss Hamilton.

Five pairs white book markers (secondhand), from Miss Taylor.

Two parcels for Rev. T. Greene.
 Surplices for Rev. W. Nicolls.
 Frontal for Medicine Hat.

Two pairs brass vases, from Mrs. Knight.

Articles for Children's Bazaar at Qu'Appelle Station, from Mr. Wasbrough, Mrs. Knight, &c.

For general distribution in Diocese:

Two pairs brass vases, Mrs. Knight.

Fair linen (not finished), Mrs. Wasbrough.

Linen in the piece for working up, Mrs. Knight.

The following places have received the various articles mentioned:

Katepwa, crimson antependiums.

Moosomin, pair of brass vases.

Moose Jaw, pair of brass vases.

Whitewood, fair linen, chalice veil, and two purificators.

Qu'Appelle Station, red stole.

Moose Jaw, three pairs white book markers.

The following were supplied with articles for sale of work: Moose Jaw, Moosomin, and Qu'Appelle Station.

STATEMENT OF ACCOUNTS.

RECEIPTS.

By private Sales of Work	\$118 25	
Percentage returned from Parishes to which Work was sent--		
Qu'Appelle Station	\$7 15	
Moosomin	5 00	
Moose Jaw	5 00	
		17 15
Total receipts	\$135 40	

DISBURSEMENTS.

Freight, duty, &c.	\$8 35	
Postage, cards and stamps	3 60	
Paid to the Bishop--		
March	\$50 00	
September	73 45	
		123 45
Total disbursements	\$135 40	

The Bishop devotes the sum which is obtained from these private sales, chiefly made in Qu'Appelle, to special objects in the Diocese. Of the above \$123.45 he has given \$50 to the Church at Fort Pelly and \$50 to the fund for new organ at S. Peter's pro-Cathedral.

Besides the above articles, Miss Boyce, the Lady Correspondent, has received the following in cash:

From Mrs. Knight, £5 (\$24.00) for S. Luke's Church, Gordon's Reserve.

From S. John's, Hammersmith, £2 (\$9.74) for protegee in school, Gordon's Reserve.

Both above sent to Rev. Owen Owens.

For cost of materials used in working things for the Diocese in England:

Mr. F. W. Johnson, \$1.

Mrs. H. F. Boyce, \$1.

Forwarded to Mrs. Wasbrough, in England, for above purpose.

A certain percentage of all sales is required from parishes to which parcels are sent for sales at bazaars, &c. This is absolutely necessary, as there are various expenses connected with management and transmission, such as cost of freight and correspondence which there is no fund to meet and which certainly the Lady Correspondent ought not to be expected to have to bear. We regret to hear that some parishes seem rather to complain of this charge being made. We are sure that they would not do so if they understood rightly the purpose for which it is made.

Small contributions have also been asked from various parishes to purchase material with which ladies in England can work stoles and Altar fittings, &c., for us, but

we regret to say that this appeal has met with a very minute response. When we remember how liberally churches in the Diocese have been supplied with almost all they need in the way of work, and how eager the clergy are to obtain for their churches anything that they may hear is available, we think that it is but little to ask that a small fund should be collected in each District to obtain the material which is rendered so infinitely more valuable by the beautiful work of ladies who give their time for that purpose. There are many in England who are willing to work for us who cannot afford also to purchase the material with which to work.

The Bishop has been asked by the ladies in England to let it be generally known that all contributions of work, such as stoles, are intended for the churches and not the individual clergy who may happen to be ministering there, even though the clergyman's name is mentioned, unless it is specially mentioned that it is intended as a *personal* gift. The reason of this notice is that in more than one case they have been appealed to twice to furnish stoles for the same church.

The following articles are now on hand:

- 3 very small linen choir boys' Surplices.
- 2 pairs white Book Markers (secondhand).
- 5 crimson Alms Bags (secondhand).
- 3 green ditto.
- 2 crimson ditto.
- A crimson velvet Antependium (secondhand).
- A crimson Frontal and super-Frontal (secondhand).

A Fair Linen Cloth and 4 Purificators.

The Bishop's Engagements.

The Bishop desires to call the attention of the clergy to the fact that he inserts the list of his engagements in the "Messenger," especially in order that the clergy may know where he is likely to be if they have any urgent communication to make to him, or that they may know that a letter directed to Qu'Appelle is not likely to receive an immediate answer if it appears from the list of his engagements that on the following or previous Sunday he is at stations distant from Qu'Appelle and off the line of railway. He inserts this notice, as lately he has had more than one communication requesting an immediate answer, when a reference to this list of his engagements would have shown that it was clearly impossible for him to receive and answer the letter under probably a fortnight, or a letter sent straight to the station where he was due on the following Sunday would have saved a considerable amount of time.

- Nov. 1. Whitewood (Confirmation) and Wapella (Consecration of church and Confirmation)
- " 4. Winnipeg, All Saints'.
- " 8. Qu'Appelle Station.
- " 15. Fort Qu'Appelle (Confirmation).
- " 22. Regina.
- " 29. Winnipeg (Consecration of Archdeacon Reeve as Bishop of Mackenzie River).

During the last month there have been very many changes in the location of the clergy in the Diocese. The Rev. L. Dawson has resigned the Rectory of Regina in

order to give himself to work amongst the Indians, in the Touchwood Hills Agency. Very general and deep regret is expressed at Regina at Mr. Dawson's leaving, but we are sure that every one must admire and be truly thankful for the example of genuine self-denial for the sake of our heathen population that is thus offered to us. Mr. Dawson has for long desired to devote himself to this work, but there were many difficulties in the way till this month. We earnestly trust that our Indian Mission in that district a. least may now be carried on with an energy and determination, and on a scale not wholly unworthy of our Church. The Bishop was strongly pressed, on visiting Regina, to urge Mr. Dawson to remain there, but he felt that however important the work in Regina may be in itself, he could not put the smallest obstacle in the way of what seemed so clearly a call to this special work, more especially as our Church in this Diocese has, it must be confessed, not taken that prominent part in the endeavor to evangelize the Indians that ought to be her portion.

The Rev. W. Nicolls has also resigned the principalship of S. John's College, where he has for some time been doing a good and energetic work. The Rev. F. V. Baker, who has just returned from a visit to England, has succeeded Mr. Nicolls in that responsible position. Mr. Nicolls has gone to Medicine Hat, and the Rev. G. N. Dobie who has been there since Mr. Lyon went to Moosomin has succeeded Mr. Cartwright at Cannington. The Rev. H. B. Cartwright having been with us for the

three years for which he came out to this Diocese, is obliged, for family reasons, to return home. Universal regret will be felt that Mr. Cartwright should be obliged to leave us. For even beyond the places where he has ministered he is honored and respected as one eminently fitted for the life of a clergyman in this country. The Rev. T. G. Beal succeeds Mr. Baker in the charge of the Grenfell district. The Rev. W. M. Edwardes has left the Diocese. The Rev. J. Manning, who has been assisting at Regina, has gone to Moose Jaw, where he will possibly be in charge for the winter, as Mr. Brown is shortly leaving for England—we trust only for a holiday.

The Bishop has held Confirmations during the last month at S. Andrew's, Weed Hills, on the 7th; S. Luke's, Broadview, on the 8th; All Saints', Cannington, on the 11th; and at S. Alban's Moosomin, on the 18th.

A meeting of the Indian Committee was held at Regina, on Monday the 26th. It was resolved to ask three other persons to join the committee, in accordance with the resolution of Synod under which the committee was appointed, and that a letter should be written to the clergy of the Diocese by those now engaged in Indian work, previous to the annual collection for Missions on Advent Sunday. Another meeting of this committee, with the additional members, will be held at Regina, on Monday the 9th.

Look on *little* deeds as great on account of the majesty of Christ,

who dwells in us and watches our life; look on *great* deeds as easy on account of His great power.—*Pascal.*

Local Intelligence.

Cannington Manor.

On Sunday, Oct. 4th, the Harvest Festival was held in All Saints' Church. The church was very prettily decorated with grain and with the few flowers that the frost had spared us. There was a Celebration of the Holy Communion at 8:30, Matins were sung at 10:30, and were followed by a Choral Celebration at 11. Evensong was held at 3:30, as the days are getting so much shorter, and most of our congregation have some distance to come to church. In spite of the bad weather, the congregations throughout the day were very very good, the number of communicants at the two Celebrations being thirty-two (32). The singing was excellent, and all the services very hearty and congregational. On October the 11th, the Lord Bishop was at Cannington, when three candidates were presented for the holy rite of Confirmation.

BAPTISMS.

Helen, daughter of James Fry and Ann Hindmarch.

Sybil Spencer, daughter of Samuel Spencer and Frances Mitchell Page.

Eliza, daughter of Henry and Jane Keal.

MARRIAGE.

Herbert Beckton to Forence Harriet Stanier.

Qu'Appelle Station.

The Harvest Festival was held in the pro-Cathedral, on Sunday, Oct. 4th. The church was most prettily decorated from the superabundance of grain and flowers that were offered for the purpose. The Services were very well attended, and the heartiness with which they were sung left nothing to be desired.

The ladies of the congregation provided refreshments on the day of the Show, by which they added \$17 to the Parsonage Fund.

The Lord Bishop of the Diocese held a Confirmation Service at S. Chad's, on Thursday, Oct. 22nd, when two candidates—Margaret Isabella Donnelly and Charles Petit Donnelly—received the holy rite.

MARRIAGES.

October 20. In S. Peter's pro-Cathedral, by the Lord Bishop of Qu'Appelle, assisted by the Rev. H. S. Akehurst, Incumbent, George Robert Binger, of Craven, Regina, to Amy Gwendollen Winter, of Edgley, Qu'Appelle.

October 21. In S. Peter's pro-Cathedral, by the Lord Bishop of Qu'Appelle, Hayter Reed Henderson, of Indian Head, to Mabel Stuart Sheppard of Qu'Appelle Station.

Whitewood.

Sunday, the 20th of September will be a memorial day in the annals of our little church of S. Mary's. It was the day appointed for the Annual Harvest Thanksgiving, and there was a full attendance at both morning and evening Services. There was an early celebration at 8 o'clock, Rev. T. A.

Teitelbaum (who happily was in Whitewood that day) was celebrant, our own pastor, Rev. W. H. Green, assisted. Few communicants presented themselves at the Lord's Table. At the 11 o'clock Service (a choral one) Mr. Green sang the Service and Mr. Teitelbaum preached. There was a celebration of the Lord's Supper, Mr. Green was celebrant and Mr. Teitelbaum assisted, the number of communicants was eighteen. At Evensong, also choral, Mr. Teitelbaum sang the Service and Mr. Green preached. The sermons were earnest and impressive, and suitable to the occasion. All the Services were hearty and well rendered, the musical portion of which we have to thank our able organist, Mrs. Pearson. Our little church has never been so filled, especially in the evening, there were more than eighty persons accommodated inside, twelve stood in the porch, and many others had to leave. We trust grateful hearts to Almighty God accompanied the many voices of praises that day—when we compare our lot with that of many other countries in the produce of this year's harvest, is it not well for us to be thankful. The church was beautifully and tastefully decorated, especially the altar, for which we have to thank our good and energetic pastor, who, with the aid of a few young ladies effected the whole work.

The offertories for the day amounted to fourteen dollars.

S. John's College and School.

The Rev. W. Nicolls M.A. was the recipient of pleasing testimonials on the occasion of his

resigning the post of Principal of S. John's College. The students of the College presented him with a handsome silver claret jug and a pair of nut crackers. In an address which was presented to Mr. Nicolls with the gift, the students requested its acceptance as an endeavor to show the regard and esteem felt for him by all the members of the College. They desired him not to think of its intrinsic value in comparison with the genuine feeling of gratitude and good-will it was intended to represent. In conclusion they wished him a like success to that which he had achieved in the College in his subsequent undertakings.

Mr. Nicolls also received a present of a marble mantle-clock from the Rev. Thomas Greene and Mr. F. W. Johnson, the masters of S. John's College School.

We have also to record the departure of Miss Johnstone, who has acted as Matron of the Institution for more than a year past, and who has in other ways devoted herself zealously to its interests. Her place as Matron is filled by Miss Dent, who has lately come out from England.

The S. John's Agricultural College and Farm has prospered this year under Mr. Clark, the active and popular Superintendent. At the recent Agricultural Show in Qu'Appelle our College Farm took two first prizes for horses, and the first prize for potatoes, of which we have a truly magnificent crop.

Moosomin.

The Harvest Festival at S. Alban's, Moosomin, was held on Sun-

day, Sept. 27th, and the day being bright and warm the Services were well attended by people from the country. The church had been very tastefully decorated and looked very well in spite of the hard frost of a few days before having killed off most of the flowers which it was hoped could have been preserved for the Harvest Festival. The Services were a Celebration of the Holy Communion at 8 o'clock, Matins and second Celebration at 11, children's Service with address at 3 o'clock, Evensong and sermon at 7 o'clock. There were 45 communicants, which is a gratifying number though still leaving room for improvement when it is considered that there are 193 communicants in the parish. At Matins, which was fully choral, Gilbert's Te Deum was sung. The Rev. H. A. Tudor, of All Saints', Winnipeg, preached, taking for his text Ps. lxxv. 10, P.B.V., and gave a thoughtful and instructive sermon. Mr. Tudor also addressed the children in the afternoon. Mr. Tudor in coming to Moosomin revisited the place where he first preached in the Northwest, having been here with Mr. Bolton for a few weeks in the early days before going to Medicine Hat. Needless to say he found the place much improved and much grown.

At Evensong, which was a very bright and helpful Service, an anthem, by Berthold Tours, "O come let us sing to the Lord," was sung. A very beautiful composition and with very suitable words for a Harvest Festival, though rather difficult. The choir certainly excelled anything they have attempted before by the most

creditable way in which they rendered this anthem. The Rev. W. M. Edwards preached, and at the conclusion of the Service the Te Deum was sung as an act of Thanksgiving to Almighty God for His mercies vouchsafed in the harvest.

On Thursday, Oct. 8th, a most enjoyable church social was held in the Vicarage which has been considerably enlarged this Summer. The two new rooms, connected with folding doors, are very well adapted for parish meetings, church socials, &c. The people assembled on Thursday evening at 9 o'clock, there being over forty present, and passed a very pleasant time, all seeming to take a share in making the social a success. A pianoforte duet, many songs and choruses and some readings formed the programme. The ladies had brought baskets with cakes, &c., and a lunch was served at 10:30. The social did not break up until after 12 o'clock.

On Sunday, 18th Oct., the Bishop held a Confirmation in S. Alban's Church when ten (three males and seven females) received the sacred rite of the Laying on of Hands and were afterwards admitted to the Holy Communion.

BAPTISMS.

October 16. Edith Mary, daughter of (Dr.) Andrew J. and Isabella M. Rutledge.

October 16. Frederick Anthony Gordon, son of Fredrick F. and Arabella K. Forbes.

Medicine Hat.

The Harvest Thanksgiving Service was held in S. Barnabas' Church, on Wednesday, Oct. 14th.

The church was suitably decorated by Mrs. G. Hudson and Miss Beau-bier. The day began with a Celebration of the Holy Communion at 8 a.m., at which the Rev. W. L. Brown, the Incumbent of S. John's, Moose Jaw, was celebrant. At 10:30 was a second Celebration, when Mr. Dobie was celebrant. There were also very few communicants at the Celebrations. We wonder when people will recognize that the highest act of thanksgiving is in drawing nigh to the Altar of the Lord. At 8:30 p.m. Evensong was said with special Psalms and Lessons. A very appropriate sermon was preached by Mr. Brown from S. Mark iv. 26. The congregation was not so large as the occasion demanded, nor indeed so large as might have been had the people recognized more the duty of coming to God's House to join with others in a Service of praise and thanksgiving to God for His manifold and great mercies. The offertory was for the Diocesan Fund.

BAPTISMS.

- Oct. 9. At Tilly, Alberta, son of James Thomas Barker. Born, Aug., 1891.
- Oct. 14. At 'S. Barnabas' Church, Charles and Edward, twin children of Edward and Mary Montgomery. Born Aug. 17, 1891.

Fort Qu'Appelle.

Christ Church, Abernethy, and All Saints', Katepwa, were both overcrowded on Sunday, Sept. 23, when the Lord Bishop visited them and administered Confirmation. Four candidates were presented for the Laying on of Hands at

the former place, and six at the latter.

Harvest Thanksgiving Services were held at All Saints', Katepwa, on Sunday, October 4. Matins and Celebration at 11 o'clock. The church was very tastefully and appropriately trimmed with fruit, flowers, roots, and grain. There were 18 communicants, though some six or seven of the most regular were kept away by sickness or attending on the sick.

On Sunday, October 11th, Harvest Thanksgiving Services were held at S. John's, Fort Qu'Appelle, Celebration at 8:30, Matins and second Celebration at 11, Evensong at 7. The Services were very well attended, and in heartiness seemed to speak true thanksgiving for the overflowing harvest with which God has blessed the country.

Two large Pittsburgh lamps, 400 candle power each, have been placed in S. John's Church, and are much to be preferred to several small lamps.

Abernethy.

BAPTISM.

September 6. At Christ Church, Lorne Morrall, son of John Noble and Maude Augusta Snow.

A correspondent writes to *Notes and Queries*: A friend informs me that by side of the main road, about four miles from Canterbury, he saw the following curious notice: "Traction engines and other persons taking water from this pond will be prosecuted." This is as good as the notice once seen in a barber's window: "Hair cut while you wait." At Tynemouth appear-

ed, some thirty or more years ago, the alarming announcement: "Visitors are cautioned against bathing within a hundred yards of this spot, several persons having been drowned here lately by order of the authorities."

The Church Messenger

QU'APPELLE, NOV. 2, 1891.

WHY AM I A CHURCHMAN?

CHAPTER II.

I am a Churchman—

I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His Incarnate life as His body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision in heaven; and, hereafter, His all-glorious Bride.

1. Christ founded One Visible Church.

(a) "From the time of Abraham it appears to have been God's will to save men, not only by working in them—individual personal religion—but by joining them together in a body, or family; or kingdom, or church, by certain outward and visible marks." (Church Doctrine, Bible Truth, Sadler.)

(b) The prophecies that went before, in the Old Testament, concerning the New Dispensation, clearly pointed to the continuance of the same principle. The Messiah was to found

a "Kingdom," and a "kingdom" is a visible organization."

See Isa. ix. 7; Dan. ii. 44; Micah iv., &c.

(c) S. John Baptist and our Lord himself, spoke of this "Kingdom" as about to be founded.

S. Matt. iii. 2. iv. 17; x. 7; S. Luke x. 9, xvi. 18; S. John xviii. 36, 37.

(d) Our Lord compared this "Kingdom" to—

1. A Field sown with wheat and tares. S. Matt. xiii. 24.

2. A Dragnet, gathering in both good and bad. S. Matt. xiii. 47.

3. A grain of Mustard Seed, growing into "the greatest of herbs." S. Matt. xiii. 31;

All of which distinctly imply a visible organization, and the first and second as distinctly declare that it was to be a body, *not* (as some assert) *composed of the good only*.

(e) Our Lord further declared that it was to be a body with power of excluding evildoers.

S. Matt. xviii. 17; S. John xx. 22, 23.

(f) Our Lord also gave to this Body—

1. A visible Ordinance as a means of admission and membership—Holy Baptism. S. Matt. xxviii. 19, 20; cf. S. John iii. 3-5.

2. A visible Ordinance for the continual use of its members—the Holy Eucharist. S. Matt. xxvi. 26, 27; cf. S. John vi. 51-56.

3. A visible Ministry for the administration of these Ordinances, and as the Executive

of the Body in the maintenance of its Discipline. S. Matt. xviii. 17, 18, xxviii. 19, 20; S. John xx. 22, 23.

Cf. 2 Cor. v. 18; Eph. iv. 12; 1 Cor. iv. 1, v. 3, 4.

(g) After the Day of Pentecost, in the Acts of the Apostles and in the Epistles it is always regarded as a duly organized visible body.

1. Those that received the word were baptized. Acts ii. 41.

2. The Lord adds to it daily such as are being saved. Acts ii. 47.

3. All that believed were together and had all things in common. Acts ii. 44.

4. New officers and ministers are appointed as need arises. Acts vi. 3, xiii. 2, 3, xiv. 23.

5. When difficulties arose "the Apostles and Elders came together to consider" what ought to be done. Acts xv. 6.

6. Cases that brought scandal to the Body were severely punished. Acts v. 1-10; 1 Cor. v. 4, 5.

7. Divisions in the Body are spoken of as evidences of a carnal mind, and sinful. Rom. xvi. 17; 1 Cor. iii. 3.

All the above most clearly point to the fact that the Kingdom to be founded by the Messiah—"the Church," or "Ecclesia," as it was called—was to be a duly organized

VISIBLE SOCIETY.

It was, indeed, a Kingdom "not of this world," "not from hence" (S. John xviii. 36). Its origin, and its power, were heavenly and spi-

ritual; but, nevertheless, it was to be set up *in* this world, and while not in any way competing with the kingdoms of this world, it was to absorb them in one vast spiritual, yet visible, Body.

Most of the above considerations prove as clearly that it was intended to be

ONE BODY

as that it was to be *visible*.

1. It is an essential of a kingdom that it should be one. "Every kingdom divided against itself is brought to desolation." S. Matt. xii. 25.

2. The whole organization alluded to above—Ordinances, Ministry, Discipline—as plainly point to *one* Body.

But there are some further considerations in addition to these general ones:

3. Our Lord distinctly speaks of the Church in the singular, and not the plural. "On this rock I will build *My Church*"—not *My Churches*. S. Matt. xvi. 18.

4. It was to be one fold, or flock, with one Shepherd (S. John x. 16); one household (Eph. ii. 19); one Body with many members (Rom. xiii. 4).

5. Above all, there is our Lord's prayer for His people, "THAT THEY MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." S. John xvii. 21.

Could any thought of unity be imagined more entire than this? And it was to be such a unity as should convince the world; there-

fore it must be *visible*. We have the inspired comment on what was thus intended in the Acts and the Epistles.

See 1 Cor. xii. 12-25; Rom. xii. 4, 5, xv. 5, 6; Eph. iv. 4, 5.

N.B.—Where *Churches* are mentioned it is evident, from the rest of the passage, that parts of the same body, situated in different towns or countries, were meant, not bodies under separate organizations in the same place.

e.g.—Acts xv. 41, "Paul went through Syria confirming the Churches."

1 Cor. vii. 17, "So ordain I in all Churches."

2 Cor. xi. 28, "cometh upon me daily, the care of all the Churches."

Rev. i. 4, "John to the seven Churches in Asia."
&c., &c.

For more than 1,400 years after Christ, cases of bodies of professing Christians worshipping apart from one another in the same place, under separate organizations, were unknown, except, perhaps, in a very few isolated and temporary instances.

Perversions to Rome.

In confirmation of a short article that appeared in our June number headed "Secessions from Rome," in which it was stated that the "flow" Rome-ward is by no means as great as might be imagined from the boast that Rome is constantly making of her "converts," we quote the following from the *Church Times*. Indeed it would seem that the "leakage" is decidedly the other way: "A Roman priest, recently maintained at an

important Roman Catholic Conference held in Wigan, that 'never since Elizabeth ascended the throne had the prospects of the Catholic Church been darker in England. In most parts of the country the Church was not only losing numbers relatively, but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics, and even there not proportionately to the increase of population.'

"Amongst the reasons offered in explanation of this phenomenon were apostacy, emigration, and the decline of marriage. While yet again, in the *Irish Ecclesiastical Record* for July is a paper by a Roman Catholic Priest, which proves conclusively that there is very far from being any occasion for their 'proud boasting' with which we are made acquainted at regular intervals in the secular journals. As a matter of fact, and as admitted by Roman Catholic writers (see the number for May, 1890, of the above mentioned magazine) there is a great leakage going on amongst Roman Catholics owing to various causes. In order to keep pace with the increase in population there ought to be now in England 2,346,000 Roman Catholics, since there were 800,000 in 1840, and an immigrant Irish population between 1843-1851 of 700,000 which elements ought to have increased, had they maintained the same ratio as the rest of the population, to the figures given above; whereas the Roman Catholic population in 1890, according to the official organ for 'the Society of the Propagation of the Faith,' was only, in round numbers 1,354,000, leaving a deficit of

992,000 to be accounted for. These figures are well worked out in a paper in the *Anglican Church Magazine* for February, to which we called attention at the time, and they prove conclusively, if the testimony of Roman Catholics themselves is not sufficient for the purpose, that the supposed 'Rush Romewards' is a pure figment, and unworthy of the slightest credence."

"In the United States also it is proved that there is, as in England, a serious leakage altogether. A recent memorial addressed to Cardinal Rampolla, the Papal Secretary of State, laments the heavy loss which the Roman Church suffers owing to various causes, and states that whereas the Roman Catholic population in the United States should, according to the best calculations, exceed 26,000,000, it does not amount to 10,000,000. The creation of a large number of German Bishops is suggested as a remedy, but the suggestion has not been entertained. The progress of Papalism in the States, therefore, is as limited, as it is in England, though politically it exercises an influence out of proportion to its numbers."

The Rev. J. T. Hulme Beasley writes from Wellington, New Zealand, to the *Stockport Advertiser*: "I was ordained in the year 1883, and was for two years curate of Cheadle, Cheshire. In January, 1890, I was received into the Roman Catholic Church. I have now returned to the Communion of the Church of England."

A statement publicly made that Lord S. Cyres, eldest son of Lord Iddesleigh, had joined the Church of Rome has been authoritatively

contradicted by his father, who says that he never had any idea of such a thing.

General Church Intelligence.

The division of the Diocese of Mackenzie River, in the extreme northwest, has been concluded by the arrival of the official consent of Bishop Bompas, who retains for his field of labor the northern portion, which forms the new Diocese of Selkirk. He will, therefore, be known henceforth as Bishop of Selkirk, the proposition that the name should be changed to that of Yukon having been disapproved. The new Bishop of Mackenzie River, Archdeacon Reeve of Athabasca, will be consecrated, at Winnipeg, by the Metropolitan of Rupertsland, assisted by other bishops of this province, on the First Sunday in Advent.

* * *

The new Bishop of Milwaukee, in the United States, was consecrated on October 28th, at St. Mark's Church, Philadelphia. The Bishop of Chicago was to be consecrator, assisted by the Bishops of Pennsylvania and Maryland.

* * *

The Bishopric of Georgia is still vacant, as Bishop Tallot, the young and energetic missionary, Bishop of Wyoming and Idaho, has decided not to leave his present arduous sphere of labor.

* * *

On September 15th, in York Minster, Dr. Maclagan was enthroned as Archbishop of York in the presence of a large assemblage of clergy and laity from all parts of the northern province.

The Archbishop, who was attended by the Bishops of Wakefield, Beverly, Hull, and Bishop Cramer-Roberts, was installed by the Dean of York in the archiepiscopal chair, which was placed immediately in front of the Holy Table. After his enthronement, the Archbishop addressed the congregation.

* * *

An important consecration of Bishops took place at St. Paul's Cathedral on the Feast of St. Michael and all Angels, 29th September, when the Bishops of Lichfield, Truro, and Zululand, and the Bishops Suffragan of Coventry and Southwark were set apart for their holy Office.

* * *

The Church Congress, an important annual gathering of Churchmen in England, was opened this year at Rhyl, on 6th October. The Archbishop of Canterbury was prevented from preaching the opening sermon, but hoped to be present at the meeting. A special and interesting feature was the musical illustrations to Mr. E. Griffiths' paper on "The Liturgy and Congregational Praise," sung by two choirs, English and Welsh, and the audience. A beautifully-worked banner, bearing the arms of the See of Asaph, whose Bishop is the President, has been presented for use at the Congress.

* * *

Bishop Tucker returns to his diocese in Equatorial Africa early in November. He returns with a largely-increased staff of workers, so that he has had to make it known that his present anxiety is not so much for men as for money. Funds are needed for printing the Scriptures in the tongue of Uganda.

Canon Barlow was consecrated Bishop of North Queensland, at Sydney, on S. James' Day, 25th July. He sailed for England a few days after his consecration, both in the interests of his diocese and for the sake of his health.

* * *

Very rarely in the history of the Church has a bishop celebrated the jubilee of his elevation to the episcopate. On S. Bartholomew's Day, the Right Rev. Wm. Piercy Austin, Bishop of Guiana, and Primate of the West Indies, celebrated the fiftieth anniversary of his consecration at Westminster Abbey, by Archbishop Howley, to that diocese of forests, rivers, cataracts, and tropical heat. Though in his ninetieth year Bishop Austin is still described as hale and hearty, and certainly he so appeared on his visit to England 18 months ago. There have been no fewer than five Archbishops of Canterbury—Howley, Sumner, Longley, Tate, and Benson—since Dr. Austin became Bishop of Guiana. He has served the Church in that colony altogether nearly sixty years. His last great work is the erection of a cathedral in Georgetown, Demerara.

* * *

News has reached the Society for the Propagation of the Gospel of the death of Bishop Caldwell, which took place on July 28th. The Right Rev. Robert Caldwell was born on May 7th, 1814, and took his B.A. degree at the University of Glasgow in 1837, and his LL.D. twenty years later, while he was D.D. of the University of Durham by diploma in 1874. He went out to Madras in 1838, and on being ordained, in 1841, he was sent to the

Society's mission station at Idalyangudi. Some estimate of the character of his labors in that place may be formed from the fact that after thirty-six years, in March, 1877, when he was elevated to the episcopate, there were at this station no less than 4,000 baptized Christians. These figures, however, give an inadequate idea of the social and industrial progress of the district under his charge. At the same time as Dr. Sargent, of the C. M. S., he became Assistant Bishop to the Bishop of Madras, and was entrusted with the episcopal oversight of the S. P. G. missions in Tinnevely, embracing 618 villages, containing nearly 40,000 adherents, with 46 clergymen, most of them natives. Increasing years and infirmities led recently to his resignation.

* * *

A recent writer tells an amusing story of the late Archbishop Tait. On one of his latest visits to a certain country house in a Scottish county, Dr. Tait went alone to the post office to send a telegram to his brother. He wrote it out: "The Archbishop of Canterbury to Sheriff Tait," and handed it in. The sceptical old postmaster read it aloud in contemptuous terms: "The Archbishop of Canterbury!" and added, "Wha may ye be that takes that cognomen?" The Archbishop, taken aback, remained silent for a moment. The postmaster, on second view, added, "Maybe ye're the gentleman himself." Tait replied, modestly: "For the want of a better, I am." On which the good old Scot hastened to apologize for his first suspicion of imposture, adding: "I might have seen ye were rather consequential about the legs." Then he added words of cheer, which Tait said truly were vitally Scotch; "I have a son in London, a lad in a shop; and he gaed to hear ye preach one day, and was verra weel satisfied."

The most manifest sign of wisdom is a continual cheerfulness.

Sunday School.

LESSONS ON THE PARABLES.

N.B.—Only three are given for each month as one Sunday is generally reserved for a Service.

ABBREVIATIONS. We repeat these this month that Teachers may be thoroughly acquainted with them.

s. Scripture.	P parable.
k. God's Kingdom, or Church, or king.	F. figure or symbol.
o. or S. T. Old or New Testament.	G. Gospel.
h. Holy or Heaven.	e.g. for instance, i.e. that is.
cf. compare.	b. because.
wh. which.	w. with.

Special for these lessons:

S. P. S. Peter. | f. forgiveness, &c.

7.—The Unmerciful Servant.

S. Matt. xviii. 21-35.

Main Lesson: The necessity of forgiving wrongs done us.

Show how question of S.P. (from wh. this P.) arose from words of Christ (v. 15).

In suggesting seven times S.P. prob. thought he was making large allowance. Remarkable that no rule of f. in o.t. but Jewish Doctors had enjoined three times, grounding this on Amos i. 3, and Job xxxiii. 29. In fixing on seven S.P. may also have had in mind that it is number of divine law w. wh. idea of remission was linked. The seven times seven was year of Jubilee (Lev. xxv. 28). But our Lord in this answer and P. teaches there was a fundamental error in question. "When God calls on a member of His k. to f., He does not call on him to renounce a right, but he has no no right to exercise

in the matter; for having asked for and accepted f., he has implicitly pledged himself to show it."

23. The K. here means procedure of K. in ruling his K.

24. "Servants." Evidently some great person. Prob. ruler of a province, or farmer of revenue, who had to pay revenues into-treasury, for debt enormous, some ten to twenty million dollars. (Two kinds of talents, Attic and Jewish, former about half of latter. Uncertain wh. here meant). In construction of Tabernacle only twenty-nine talents of gold were used.

25. "Sold." This rested on theory and practice of the Roman law, and allowed by Mosaic, Lev. xxv. 39, 2 K. iv. 1.

26. In the terror of moment he promises impossible things. "Fell down." Oriental custom.

27. "Forgave him" "Severity of God only endures till sinner is brought to acknowledge his guilt; it is indeed like Joseph's harshness to his brethren, nothing else than love in disguise.

28. Only about \$15.

31. "Sorry." "Sin in others calls forth sorrow in heart of those who know their own liability to fall; in God the pure hatred of sin finds place."

"Told," &c. Not seeking revenge, but even as "righteous complain unto God."

32. The man's guilt was having received infinite mercy he refused to show any.

N.B. The debt was really owed. The man was within his rights, but we are taught that it is not always right to press our rights.

34. "Tormentors." Scene in court of some great heathen K. not among Jews.

"Till." i.e. for ever, for impossible for him to pay such a debt, especially in prison.

Enlarge on (1) the great disproportion of our debt to God and anything a fellow-man can owe us; (2) the duty of *complete* f., f. one another as Christ has f. us." Call attention to Lord's Prayer, f. us, as we, &c. Ex.: cf. our Lord (Luke xxiii. 34) and S. Stephen (Acts vii. 60).

8.—Laborers in the Vineyard.

S. Matt. xx. 1-16.

Main Lesson: God gives reward for faithful service in His K., not as wages, but as a free gift, and enjoyment thereof will be in proportion as we look to God Himself as our "exceeding great reward." It is the P. of *free grace*.

Must be taken in connection w. hist. of rich man and last vs. of previous ch. Key to explanation is question "What shall we have therefore? (v. 27).

P. directed against wrong temper and spirit of mind in working for God—spirit of hireling—notably manifested in Jews, who murmured against admission of Gentiles to equal privileges; but one against wh. all men in possession of spiritual privileges have need to be and are warned, viz., tendency to bring obedience to a calculation of so much work, so much reward, and to exalt self in cf. w. others. "Not of works lest any man should boast"; this was a truth wh. they were in danger of losing sight of, and wh. He wd. now by P. enforce, and "if nothing of works but all of grace for all, then no glorying of one over another, no grudging of one against another, no claim as of right upon the part of any."

1. God ever *seeks* His labourers, Every summons is from God (S. John xv. 16). He *calls* but we are free to obey or not. *All* are called to work for God—to bear fruit. Show how even children can—subduing evils in themselves—helping others. God promises great rewards for diligent service. Think of some (S. John xvi. 26, Rev. ii. 7, 10, S. Matt. xxv. 21). But this P. warns us that even after working we may miss joy of reward How?

2. An agreement only made w. those first hired, others went in simpler spirit, trusting n. wd. give them what right. Different hours of hiring refers to those who have had larger or shorter, greater or less *opportunities* of serving God.

7. "No man hath hired us." Proves that it does not refer to those who put off coming to work for God till late in life, but only to those who have never had earlier opportunities.

9. It was necessary for equity of transaction in P. that murmurers shd. receive their payment, "Yet we may say their reward vanished in their hands, and sentences wh. follow sufficiently indicate that w. God an absolute forfeiture might follow, where this grudging, unloving, proud spirit has come to its full head; as much is affirmed in words," "*So the last shall be first, and the first last.*" God is not unrighteous to forget any labour of love done for Him. He will give far more than either we desire or deserve if we only trust Him. Let us try and keep our minds free from pride and self-complacent estimation of our work, wh. like a fly in precious ointment, may spoil all goodness of work and make it

impossible for us to enjoy the reward—

Not with the hope of gaining ought,
Not seeking a reward,
But as Thyself hast loved me,
Thou ever-loving Lord.

9.—The Two Sons.

S. Matt. xxi. 28–32.

Main Lesson: Danger of making a profession and promises, without practice, in religion.

Trace cause of P. being spoken (vs. 23–25). By this and two Ps. that follow our L. shows Jews as in a glass, "the impurity of their hearts, their neglect of charge laid upon them, their contempt of privileges afforded them, the aggravated guilt of that outrage against Himself which they were already meditating in their hearts." It was undoubtedly intended *first* as a picture of the professing portion of Jewish nation—the Pharisees and Scribes. But it also sets forth the "two great moral divisions of men." (1), open sinners, represented by publicans and harlots who openly refuse to obey; and (2), all who make a profession of religion, represented by Pharisees, who say they will go.

"The first son undutifully refused to obey, but afterwards, upon reflection, he repented, and, by going into the vineyard, endeavored to make up for former disobedience as far as lay in his power. This intimates that the profligate part of nation would be brought to repentance and amendment of life; wh. was verified in the case of many, when John came preaching the baptism of repentance (S. Luke ii. 10–14). When Christ went among those outcasts He always found them more ready

to believe than the S. and P. (S. Luke xv. 1, S. John vii. 45-49). The second son's answer is descriptive of ease of Ps., who addressed God by the most honorable titles and professed greatest zeal and readiness in His service, while their whole lives were marked by disobedience and rebellion. See their character depicted by Christ Himself, S. Matt. xxiii. 2, xv. 8.

Application. We saw in last P. how God calls us all to work for His cause. Recapitulate how. Be careful not only to say "I go," but to *act*. Think (1) how Jesus loved to do the will of His Father, as a boy (S. Luke ii. 49), as a man (S. John iv. 34, vi. 38), (2) of the reward of faithful service.

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For 1st Sunday in Advent.

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The Thief in the night, and the Faithful and Evil Servants.

S. Matt. xxiv. 43-51.

As the season of Advent, in wh. we prepare for a due celebration of Christ's First Coming, and remind ourselves of His Second Coming, has now begun, it will be well that we should take the Ps. in wh. our Lord spoke of His Second Coming, and of the preparations needed for it.

These Ps. are the two short ones for to-day, wh. teach us the duty of constant watchfulness owing to the suddenness w. which the Lord will come: the *Ten Virgins*, warning of the constant preparation of *heart* required: and the *Talents*, wh. remind us of the *work* we have to do before that Day.

Our Lord had been speaking of His Second Coming (from v. 23)

and He had warned that it would be sudden even as lightning (v. 27), and men would be as unprepared as they were in the time of Noah for the flood (v. 37, 38). Now He impresses this truth by two short Ps. In one He compares His coming to that of a thief. How strange a comparison! It reminds us that we must not press the particulars of a P. too minutely. But it teaches v. forcibly how sudden and unexpected that coming will be. Enlarge on fancied security of household, &c.

The next P. of the "faithful and evil servants" seem specially applicable to those placed in authority in Ch.—"the ministers and stewards of Christ's mysteries"—but it is applicable to all who have any duty assigned to them in K. (and who has not?) It, like the other, teaches duty of *watchfulness*, and in addition faithful performance of duty.

Think of the Day when the sign of the Son of Man shall appear. How we ought to long, and pray, and watch for it! It is the Day when Jesus shall be fully glorified before the world, when all His servants shall receive their reward from Him, when all trials, and sorrows, and sufferings shall be over.

Do you pray for it? Yes—"Thy K. come." Ask God *earnestly* to "hasten that Day," to make and keep you ready for it. "Behold I come quickly and my reward is with me," says Jesus "to give every man as his work shall be." "Even so come Lord Jesus, come quickly." "Blessed is that servant whom his Lord when He cometh shall find watching."

DIOCESE OF QU'APPELLE.

[CONTINUED FROM SECOND PAGE OF COVER.]

Eastern Assiniboia—continued.

WHITEWOOD—			
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